How to Perform *Ziyaarah*

The rituals of visiting the Holy Prophet's Masjid and his rawdhah explained in simple English

by
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بسم الله الرحمن الرحيم

INTRODUCTION

Through the Infinite Mercy and Grace of Allah, a book "How to perform Umrah", written by this humble servant of Islaam was published this month. Unfortunately, neither the *Hajj* nor the *Ziyaarah* was discussed in the aforementioned book as I had intended to discuss these two topics separately.

While "How to perform Umrah" was undergoing publication, the Hadeeth related by Ibne Adee; "Verily, he who performed *Hajj* and refrained from visiting me, has rendered me an injustice", crossed my mind over and over again leaving me restless and leading me to make a firm resolution to commence the compilation of a book on *Ziyaarah* in the holy month of Ramadhaan.

However, when the booklet "How to perform Umrah" finally reached me, I repeatedly asked myself this question, "How will you stand in front of the beloved Prophet *sallallahu alayhi wasallam* if you did not accomplish this work?" Thus today on the 26th Sha'baan, the last Friday before Ramadhaan, after 'Asr I have made a start in the name of Allah.

I will endeavour to bring forth all the necessary information concerning *Ziyaarah* and explain its method in its proper sequence, in plain and simple English. May Allah through His Kindness cause it to reach completion and pardon me for any errors herein.

I will humbly request every reader to include this humble servant, his parents, teachers, family, friends and all those associated with the publication of this booklet in du'aa and convey their *salaam* at the holy graves.

Muhammad Saleem Dhorat
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IMPORTANT INSTRUCTIONS

1. It must be stressed at the very outset that there should be a sincere intention to perform *Ziyaarah*, for all actions are judged by intentions. The Holy Prophet *sallallahu alayhi wasallam* said:

   "The reward of deeds depends on the intentions".
   Bukhaari

   The intention must be to please Allah exclusively, hopeful of earning rewards only from Allah the Creator, believing in what has been promised by Allah through our beloved Prophet *sallallahu alayhi wasallam* and performing the act according to the way shown by him. Hence this must always be borne in mind.

2. Do not let the thought enter your mind that you are going on a trip or a holiday. No! You are going to Madeenah Munawwarah, the blessed city of the Prophet *sallallahu alayhi wasallam*. This is the city which Allah had chosen for his Messenger and to which he was to flee for safety. This is the city where Allah revealed to him the obligatory duties of a Muslim. He set forth the *sunnah* for his Deen and here is the place from where he had to fight against his enemies. Here is the place where his Deen became victorious and here he strove until death overtook him. Here he lies buried and also his two successors. Here at every step one finds the spots where his feet once trod.

3. As regarding your visit to the holy places it must be borne in mind that Allah does not grant such blessed opportunities to all, and for those whom He has blessed with the opportunity, it will be very unfortunate to have spent time and wealth and gain no benefit and reward. Generally, the loss and ruin is brought by Shaytaan and Nafs (base desires). Therefore, be conscious of their deception and wickedness.
4. It is advisable to study this book prior to your departure for *Ziyaarah*, preferably with an aalim (scholar) of your locality, seeking his explanations on what you do not understand. Thus you will be able to follow the instructions laid down in this book with ease.
5. If you have any query concerning religious matters or concerning the *Ziyaarah*, consult an aalim or a knowledgeable person and seek his advice.

ZIYAARAH

What is Ziyaarah ?

Ziyaarah is to present one's self in the sacred court of Rasoolullah *sallallahu alayhi wasallam*, (i.e. to visit the grave of the Holy Prophet *sallallahu alayhi wasallam* in Madeenah Munawwarah). It is indeed among the greatest blessings and fortunes. It is an important act of piety. It is also a very desirable form of ibaadah (worship), a very successful way of attaining spiritual elevation and an encouraging reason for an acceptable intercession. In view of Rasoolullah's *sallallahu alayhi wasallam* countless favours on the ummah and the hopes that are expected from the Holy Prophet *sallallahu alayhi wasallam* after death, it is indeed unfortunate if *Ziyaarah* is not made in spite of having means. To miss the great honour of *Ziyaarah* and to offer excuses is being neglectful and careless.

Virtues of Ziyaarah

1. Whoever visits my grave, my intercession becomes obligatory for him.

   Dara Qutni

2. Whoever visits me and has no other motive, has a right over me that I intercede on his behalf.

   Tabraani

3 Whoever visits me after my death is like he who had visited me during my life.

   Tabraani, Dara Qutni

4. The person who performs *Hajj* then visits my grave is like he who had visited me during my lifetime.
Bayhaqi

5. Whoever undertakes a journey specially to visit me, will be my neighbour on the Day of Judgement.
Bayhaqi

6. Whoever performs his *Hajj* in Makkah, then comes to Madeenah with the sole aim of visiting me in my Masjid, for him shall be written (the rewards of) two accepted *Hajj*.
Daylami

When to perform Ziyaarah

It is permissible to perform the *Ziyaarah* before or after *Hajj*. However, the following course is best:

(a) If the *Hajj* is fardh (compulsory) then the *Ziyaarah* should be performed after completing the *Hajj*.

(b) If it is a nafl (supererogatory) *Hajj* then it is optional to perform *Ziyaarah* before or after *Hajj*.

(c) If Madeenah Munawwarah is on the route to Makkah then the *Ziyaarah* should be performed before going to Makkah.

(d) In the case of Umrah, it is again optional to perform *Ziyaarah* before or after Umrah.

Niyyah (intention)

When about to set out for the journey to Madeenah Munawwarah, the intention should be the visiting of the sacred grave as well as Masjidun Nabawi.

EN ROUTE TO MADEENAH MUNAWWARAH

1. One should take special precautions on this journey not to neglect any *sunnah*, even though *sunnah* actions are normally considered of lesser importance while on a journey.
2. A special effort must be made to recite *durood shareef* (salutations upon the Prophet *sallallahu alayhi wasallam)* abundantly, and with complete sincerity and faith. The more *durood shareef* is recited, the better. Besides the compulsory duties and necessities of life, most time should be spent in reciting *durood shareef*. The most virtuous act on this journey is the abundant recitation of *durood shareef*.
3. Travel with great enthusiasm and excitement and increase the yearning as Madeenah comes nearer. In order to intensify that enthusiasm, one should recite poems in praise of the Prophet *sallallahu alayhi wasallam*. If a biography of the Prophet *sallallahu alayhi wasallam* is available, read it or have it read for others to listen to, so that in the circle of travellers the life of Rasoolullah *sallallahu alayhi wasallam* is discussed and all thoughts are focused on him, so much so, that when the time of entering Madeenah is near, the longing should be the greatest.
4. When nearing Madeenah, enthusiasm and excitement should be at its climax. *Durood shareef* should be repeatedly recited.

5. Finally, the eye will fall on the trees and buildings of Madeenah. It is best, if possible to descend from your vehicle and to proceed barefoot towards the city while tears flow in unrestrained manner from the eyes, and *durood shareef* comes from the lips.

6. When finally entrance to Madeenah is imminent, then together with *durood shareef* this du'aa should be recited:

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِي وِقَايَةً مِّنَ النَّارِ وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ الْحِسَابِ ط

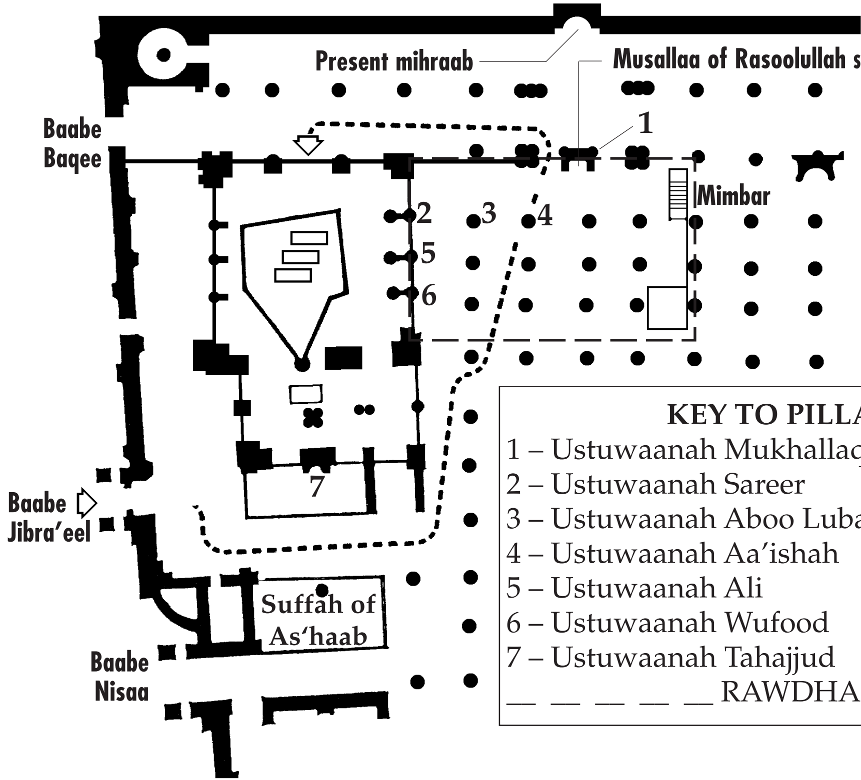
allaahumma haazaa haramu nabiyyika, faj'alhu li wiqaayatam minannaari, wa amaanam minal azaabi wasoo il hisaab.

"O Allah, verily this is the sanctuary of Your Nabee sallallahu alayhi wasallam. Make it a protection for me from the fire (of Hell) and a safety from punishment and an evil reckoning."

7. Enter Madeenah with humbleness and humility. When the green dome of the Masjid comes into sight, let the mind remember that underneath that dome lies buried he who is more exalted than any other being; he who is even more exalted than the angels. His grave is more exalted than any part of the earth and the portion adjacent to his holy body is even more exalted than any other place in heaven and on earth.

IN MADEENAH MUNAWWARAH

1. After your entry into the sacred city of Madeenah, attend to the arrangement of your lodging and endeavour to proceed straight to the Masjid.
2. Before proceeding to the Masjid, clean yourself by means of a ghusl (bath). If ghusl cannot be performed, then at least wudhu (ablution) should be performed.
3. Thereafter wear the best clothes you have. Men should also apply sweet-smelling attar/perfume. Bear in mind that you do not wear clothing that are un-Islaamic.
4. With great humility and utmost humbleness, but in full dignified manner, proceed to the Masjidun Nabawi.
5. On your way, recite *durood shareef* abundantly and give something in charity to the poor.



KEY TO PILLARS

1 – Ustuwaanah Mukhallaq (Hannaanah)
2 – Ustuwaanah Sareer
3 – Ustuwaanah Aboo Lubaabah (Tawbah)
4 – Ustuwaanah Aa'ishah
5 – Ustuwaanah Ali
6 – Ustuwaanah Wufood
7 – Ustuwaanah Tahajjud
__ __ __ __ __ RAWDHAH

ENTERING MASJIDUN NABAWI

1. Enter the Masjid with utmost humility, reverence and a sense of the sacredness of the place.
2. Enter from any door you wish. However it is best and more virtuous to enter the door called Baab-e-Jibra'eel.
3. When entering, put your right foot in the Masjid and say:

   بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ۔ اَللّٰهُمَّ افْتَحْ
   لِيْ اَبْوَابَ رَحْمَتِكَ ۔

   bismillaahi wassalaatu wassalaamu alaa rasoolillaah, allaahummaftah lee abwaaba rahmatik.

   In the name of Allah. May peace and salutations (of Allah) be upon the Messenger of Allah. O Allah, open for me the doors of Your Mercy.

4. Proceed straight to that part of the Masjidun Nabawi which lies between the holy grave and the *mimbar*. It is called *rawdhah* because the Prophet *sallallahu alayhi wasallam* said: "Between my grave and my *mimbar* lies one of the gardens (*rawdhah*) of Paradise."

   Perform two *raka'at tahiyyatul masjid* (salaat performed upon entry into masjid), reciting ***Qul yaa ayyuhal kaafiroon*** in the first *raka'at* and ***Qul huwallaahu ahad*** in the second *raka'at*.

NOTE: The women folk will not be able to go to the *rawdhah*. They should go into the section of the masjid allocated for them and perform these acts there. It is not obligatory even for men to perform them in the *rawdhah*. However, it is more virtuous.

NOTE: The women will not be allowed to present themselves at the holy grave but at certain fixed times. They normally run wildly screaming towards the holy grave, pushing one another and causing harm. This is against the dignity and honour of the sacred place. Walk with humility and a sense of sacredness of the place. Wherever you get place, from there send your salutations upon Rasoolullah *sallallahu alayhi wasallam* and his Companions (see page 13). Engage in ibaadah, *zikr*, recitation of the Qur'aan, *durood shareef* and du'aa. Allah will grant you acceptance and bless you with His pleasure more than those who reach the front after disrespecting the holy place.

5. Having performed the two *raka'at*, thank Allah for the great favour which he has bestowed upon you by bringing you to this sacred city and ask Him to accept your *Hajj/Umrah* and *Ziyaarah*. Also humbly ask Him for all your other needs.

6. Now you may perform another two *raka'at* of *salaatus shukr* (salaat performed in gratitude to Allah) or merely perform *sajdah shukr* (prostrating in gratitude to Allah). This is performed in gratitude to Allah for having blessed you with the great favour of *Ziyaarah*.

Mas'alah: If at the time of entry into the Masjid, *fardh* Salaat is about to be performed or has already begun or there is fear of your Salaat becoming *qadhaa* then do not perform *tahiyyatul masjid*. Perform the *fardh* and *tahiyyatul masjid* will be incorporated into the *fardh* Salaat.

Mas'alah: When you enter at a time when it is *makrooh* (detestable) to perform any *nafl* salaat, (as for example after Asr) then again no *tahiyyatul masjid* will be performed.

Mas'alah: Whenever you enter the Masjid or for that matter any other masjid, make the intention of *i'tikaaf* (seclusion in a masjid for the purpose of worshipping Allah only).

Mas'alah: When inside the Masjid, exercise all humility and humbleness. Keep the attention away from all the internal decorations of the Masjid.

Mas'alah: When inside the Masjid, do not touch or kiss the *mimbar*, walls, doors and the pillars of the Masjid. Do not circumambulate (i.e. make *tawaaf* of / walk right around) any object in the Masjid. Do not bend down before the grave of the Prophet *sallallahu alayhi wasallam*. Do not face the grave from any direction for the sake of making Salaat with the intention that the grave is there.

AT THE HOLY GRAVE

1. After completing prayers in the *rawdhah*, walk towards the holy grave with all thoughts centred on the exalted personage of the Holy Prophet *sallallahu alayhi wasallam*. The mind should realise that entrance is about to be made to the dignified presence of a very great personality. His high position, his honour, his exalted eminence should at all times be borne in mind with *durood shareef* flowing from the lips.

NOTE: Here, a point to note is that when facing the grave of Rasoolullah *sallallahu alayhi wasallam*, there are three gold wire-mesh enclosures. There are round holes in all these three enclosures. Most people are under the wrong impression that Rasoolullah *sallallahu alayhi wasallam* is resting inside the first enclosure, Abu Bakr *radhiyallahu anhu* is in the second and 'Umar *radhiyallahu anhu* is in the third one. This is not so. They are all resting inside the middle enclosure.

There are three round holes in the middle enclosure, while only two in the enclosure on your left and two in the enclosure on your right. The first hole in the middle enclosure (which is the largest of all) directly faces the holy face of Rasoolullah *sallallahu alayhi wasallam*. Moving slightly to the right is the second hole (of the middle enclosure) which faces the face of Abu Bakr *radhiyallahu anhu*. Likewise, a third hole on this same enclosure marks the spot where the face of 'Umar *radhiyallahu anhu* rests.

2. Stand three or four paces away from the golden wire-mesh enclosure facing the holy grave with your back towards the qiblah and turn slightly to the left so that you directly face the holiest of faces. Do not look around from side to side. Do not stand very close to the holy grave. Do not touch the wire-mesh enclosure. Do not kiss it nor make prostration. Stand still, bearing in mind that now you stand facing the blessed Prophet of Allah *sallallahu alayhi wasallam* and that he is aware of your presence; looking at you; and will listen to whatever you are going to say.
3. Now recite *salaam* (to invoke peace upon the Prophet *sallallahu alayhi wasallam)* in a moderate tone, not too softly nor too loudly:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ ؕ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ ؕ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ الْاَنْبِيَاءِ ؕ

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ؕ اَشْهَدُ اَنْ لَّا اِلٰهَ
اِلَّا اللّٰهُ وَاَنَّكَ عَبْدُهٗ وَرَسُوْلُهٗ ؕ

assalaatu wassalaamu alayka yaa rasoolallaah
assalaatu wassalaamu alayka yaa nabiyyallaah
assalaatu wassalaamu alayka yaa habeeballaah
assalaatu wassalaamu alayka yaa khaatamal anbiyaa
assalaamu alayka ayyuhan nabiyyu warahmatullaahi wa barakaatuh
ash hadu allaa ilaaha illal laahu wa annaka abduhu warasooluh.

Peace and salutation be upon you O Messenger of Allah.

Peace and salutation be upon you O Prophet of Allah.

Peace and salutation be upon you O Beloved of Allah.

Peace and salutation be upon you O Final Prophet.

Peace be upon you O Prophet and Mercy of Allah and His Blessings. I bear witness that there is none worthy of worship besides Allah and I bear witness that you are His servant and Messenger.

NOTE: It is not compulsory to recite the above words of *salaam*. You may recite in any other words you wish or you may add as much as you desire to these words, as long as the words convey respect and honour. However, the minimum requirement is to say *assalaamu alayka yaa rasoolallaah*, "Peace be upon you O Messenger of Allah".

Shaykhul Hadeeth Maulana Zakariyyaa writes in Virtues of *Hajj*: "I personally feel that a visitor to the holy grave should at every visit recite seventy times with complete humility:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ط

assalaatu wassalaamu alayka yaa rasoolallaah,

Peace and salutation be upon you O Messenger of Allah

This is best and better than to continue reciting in parrot-fashion without understanding anything as is the custom. "

4. After reciting *salaam*, supplicate to Allah through the waseelah (medium) of the Holy Prophet *sallallahu alayhi wasallam* i.e. make du'aa to Allah, asking Him to forgive you and to grant your wishes through the blessings of the Holy Prophet *sallallahu alayhi wasallam*. Also ask for the shafaa'at (intercession) of the Prophet *sallallahu alayhi wasallam*. Say: O Allah, Your word is the truth and

you did say: 'And (O Muhammad *sallallahu alayhi wasallam*) when they having been unjust to their own selves, come to you and seek Allah's forgiveness, and the Rasool begs forgiveness for them, then surely they will find Allah Forgiving, Merciful'. And now I have come to you (O Rasool) seeking forgiveness (from Allah) for my sins, seeking your intercession on my behalf in the presence of Allah, and I ask you O Allah to grant me these, and to grant me forgiveness in a similar manner as you had granted to them who came to the Rasool in his lifetime.

O Messenger of Allah, I ask you for intercession and I request Allah through your waseelah (medium) that I die as a Muslim (steadfast) upon your religion and way.

Mas'alah: Do not raise your hands whilst making the aforementioned *du'aa* facing the holy grave.

5. Now, having recited the *salaam*, convey the *salaam* of those who have asked you to convey their greetings to the Prophet *sallallahu alayhi wasallam*. Hence convey the message thus:

   Peace be upon you O Messenger of Allah from…. He requests you to intercede to your Lord on his behalf.

Mas'alah: If several people have asked you to convey their *salaam* and you cannot remember their names, say:

Peace be upon you O Messenger of Allah, from all those who had asked me to convey salaam to you. They request you to intercede to your Lord on their behalf.

Mas'alah: If it becomes difficult to convey the *salaam* of an individual or a group in Arabic, then do so in your own language.

NOTE: The writer humbly requests and begs of you to remember (at the holy grave) to say *salaam* on his behalf: "Peace be upon you O Messenger of Allah, from Muhammad Saleem Ibraaheem Dhorat. He requests you to intercede to your Lord on his behalf".

6. Now move two steps to the right and recite greetings to Hadhrat Abu Bakr *radhiyallahu anhu* saying:

اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللّٰهِ ط
جَزَاكَ اللّٰهُ عَنْ اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ط

assalaamu alayka yaa khaleefata rasoolillaah. jazaakallaahu an ummati muhammad sallallahu alayhi wasallam

Peace be upon you O Caliph of Rasoolullah. May Allah reward you well on behalf of the ummah of Muhammad sallallahu alayhi wasallam.

7. Thereafter take one more step to the right and recite greetings to Hadhrat Umar *radhiyallahu anhu* saying:

اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَالْمُؤْمِنِيْنَ ط جَزَاكَ اللّٰهُ عَنْ اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ط

assalaamu alayka yaa ameeral mu'mineen jazaakallaahu an ummati muhammad sallallahu alayhi wasallam

Peace be upon you O Leader of the Believers. May Allah reward you well on behalf of the ummah of Muhammad sallallahu alayhi wasallam.

Mas'alah: You are at liberty to recite lengthier or shorter formulae of *salaam*.

8. Now face the qiblah and make du'aa silently for yourself, your parents, family, relatives, friends, well-wishers, teachers, and the entire ummah of the Prophet *sallallahu alayhi wasallam*. If you remember, do include this humble writer in your prayer.

Mas'alah: *Du'aa* is made to Allah only. No prophet, saint, or holy man can grant our wishes.

AFTER SALAAM

1. On completion of the du'aa, proceed to the Ustuwaanah Abu Lubaabah. Perform two *raka'at* nafl and make du'aa.
2. Then perform nafl salaat in the rawdhah in any quantity you wish (providing the time is not makrooh). Recite *durood shareef* in abundance and make du'aa.
3. Now go to the *mimbar* and if possible, place the hands on that part of the *mimbar* which is known as the rummaanah and make du'aa. This is the spot where the Prophet *sallallahu alayhi wasallam* used to place his hands.
4. Thereafter proceed to the Ustuwaanah Hannaanah and perform nafl salaat and make du'aa there. Do the same at all the other pillars which are of special significance (see page 20). After this, return to your place of residence.

Mas'alah: These are *mustahab* (desirable) acts, while safeguarding the dignity of Muslims is *fardh*. A *fardh* cannot be sacrificed for an act which is merely *mustahab*. Some ignore this fact when they harm others in their zeal to perform these acts. It is *haraam* to harm a Muslim to perform a *mustahab* act, therefore if the area is crowded do not be rude or harmful to anyone but wait with patience or perform these acts at another time when the area is not crowded.

THE PILLARS

There are certain pillars in Masjidun Nabawi which have a special significance.

Mulla Ali Qaari writes: "Those pillars of the Masjid, which are of special virtue and blessed should be visited by the visitor of Madeenah. There he should keep himself busy with nafl salaat and du'aa. This applies to that portion of the Masjid which used to be the Masjid during the time of Rasoolullah *sallallahu alayhi wasallam* (before its enlargement). According to Imaam Bukhaari, the Companions of Rasoolullah *sallallahu alayhi wasallam* used to offer many prayers at these pillars. They are eight in number."

1. Ustuwaanah Mukhallaq

This is also called the Ustuwaanah Hannaanah (the weeping pillar). This is the most blessed of the pillars for this was Rasoolullah's *sallallahu alayhi wasallam* place of Salaat. On this spot there once used to grow a date palm. Before the advent of the *mimbar*, Rasoolullah *sallallahu alayhi wasallam* used to lean on it while delivering the *khutbah* (sermon). When the *mimbar* was made Rasoolullah *sallallahu alayhi wasallam* used it for the *khutbah*. It so happened when the change took place, such a bitter sound of weeping was heard from the tree that the whole Masjid echoed; and those in the Masjid started weeping. Rasoolullah *sallallahu alayhi wasallam* then went to the tree, placed his hand on it and the crying stopped. Rasoolullah *sallallahu alayhi wasallam* then said:

"The tree cries because the *zikr* of Allah was near it, and now that the *mimbar* is built it has been deprived of this *zikr* in its immediate vicinity. If I did not place my hand on it, it would have cried thus till the Day of Qiyaamat."

Afterwards the tree dried up and was buried.

According to another Hadeeth it is said that when the *mimbar* was prepared and Rasoolullah *sallallahu alayhi wasallam* went to it for the first time, the tree cried so loudly that it almost split open. Rasoolullah *sallallahu alayhi wasallam* descended from the *mimbar* and went to put his hand on the tree and its crying subsided gradually as a child quietens when he is being consoled after crying bitterly.

Bukhaari

This is the reason for it being called Ustuwaanah Hannaanah. The word hannaanah is used to describe a crying camel. Mukhallaq means the pillar which has a blended fragrance put onto it.

2. Ustuwaanah Aa'ishah *radhiyallahu anha*

This is also called the Ustuwaanah Muhaajireen, because originally the Muhaajireen used to sit near this spot. Rasoolullah *sallallahu alayhi wasallam* used to say his prayers here and afterwards moved to the place at Ustuwaanah Mukhallaq. It is also called the Ustuwaanah Qur'ah. The reason for this is that Aa'ishah *radhiyallahu anha* reports that Rasoolullah *sallallahu alayhi wasallam* said: "In this Masjid is one such spot that if people knew

the true blessed nature thereof, they would flock towards it in such that to pray there they would have to cast such lots (i.e. Qur'ah)."

People asked her to point out the exact spot which she refused to do. Later on, at the persistence of Abdullah Ibne Zubayr *radhiyallahu anhu* she pointed to this spot. Hence it is called Ustuwaanah Aa'ishah, because the Hadeeth is reported by her and the exact spot was shown by her. It is a fact that Abu Bakr and Umar *radhiyallahu anhuma* very often used to pray here.

3. Ustuwaanah Tawbah

Also known as Ustuwaanah Abu Lubaabah. Abu Lubaabah *radhiyallahu anhu* was one of the famous Sahaabah. During the battle against the Banu Qurayzah, while the Muslims were surrounding them, he became impatient and as a result of which he wanted to throw down his arms. Before Islaam, he had much dealings with the Jews of Banu Qurayzah. Now after the Jews acted treacherously against the Muslims, the Jews called on him during the siege in order to find out from him what Rasoolullah *sallallahu alayhi wasallam* intended to do against them for their treachery. When he reached them they all began wailing and crying. He was affected by this and he indicated towards his throat suggesting they would be killed. Thereafter having done that he became so grieved at this indiscretion that he could not rest.

He thereupon came to the Masjid and here at this spot where a date-tree used to stand, he bound himself to the trunk saying: "As long as my repentance is not accepted by Allah, I shall not untie myself from here. And Rasoolullah *sallallahu alayhi wasallam* himself must undo my bonds." When Rasoolullah *sallallahu alayhi wasallam* heard this he said: "If he had come to me I would have begged forgiveness on his behalf. Now he had acted on his own initiative, so how can I untie him until such a time that his repentance has been accepted."

For many days he remained tied there, except for Salaat and the call of nature. At such times his wife and daughter used to untie him and then again tied him to the tree. He remained without food and drink as a result of which his sight and hearing were affected. Then after a few days one morning while Rasoolullah *sallallahu alayhi wasallam* was in *tahajjud* prayer in the house of Umme Salamah *radhiyallahu anha*, he received the good news that his tawbah had been accepted. The Sahaabah *radhiyallahu anhum* conveyed the news to him, and wanted to untie him but he refused, saying: "As long as the Nabee *sallallahu alayhi wasallam* does not untie me with his blessed hands, I shall not allow anyone else to do so." When Rasoolullah *sallallahu alayhi wasallam* entered for Fajr Salaat he untied him.

4. Ustuwaanah Sareer

'Sareer' means sleeping place. It is reported that Rasoolullah *sallallahu alayhi wasallam* used to make *i'tikaaf* here also, and used to sleep here while in *i'tikaaf*. A platform of wood used to be put here for him to sleep on.

5. Ustuwaanah Ali *radhiyallahu anhu*

Also known as Ustuwaanah Mah'ras or Hars. 'Hars' means to watch or protect. This used to be the place where some of the Sahaabah *radhiyallahu anhum* used to sit when keeping watch or acting as gatekeepers. Ali *radhiyallahu anhu* used to be the one who mostly acted as such, for which it is often called Ustuwaanah Ali *radhiyallahu anhu*. When Rasoolullah *sallallahu alayhi wasallam* entered the Masjid from the door of Aaishah's *radhiyallahu anha* room, he passed this spot.

6. Ustuwaanah Wufood

'Wufood' means delegations. Whenever deputations arrived to meet Rasoolullah *sallallahu alayhi wasallam* on behalf of their tribes, they were seated here and here he used to meet them, conversed with them and taught them Deen.

7. Ustuwaanah Tahajjud

It is reported that this was the spot where late at night a carpet was spread for Rasoolullah *sallallahu alayhi wasallam* to perform *tahajjud* prayer, after all the people had left.

8. Ustuwaanah Jibra'eel

This was the usual place where Jibra'eel *alayhis salaam* used to enter to visit Rasoolullah *sallallahu alayhi wasallam*. Today it cannot be seen as it lies inside the sacred room of Rasoolullah *sallallahu alayhi wasallam*.

These are eight special spots mentioned by the ulamaa. However, what part of the Masjid is there where the holy feet of Rasoolullah *sallallahu alayhi wasallam* did not touch or where he and the Sahaabah *radhiyallahu anhum* did not say their prayers? In fact what part of Madeenah is there where these saintly souls did not tread?

Every step taken in Madeenah is a "step on holy ground".

WHILE IN MADEENAH MUNAWWARAH

1. Perform each and every fardh Salaat with congregation in Masjidun Nabawi and remain busy in *du'aa*, *zikr* and recitation of the Holy Qur'aan. Complete the recitation of the Holy Qur'aan at least once and endeavour to complete it in the Masjid.
2. Avoid all prohibited execrable acts and things.
3. Spend as much time as possible inside the Masjid. When in the Masjid, make niyyah for *i'tikaaf*. Nafl *i'tikaaf* is of any duration. Even one minute nafl *i'tikaaf* is valid.
4. Present yourself at the holy grave as often as possible and recite *salaam* in the manner prescribed earlier.
5. Give as much sadaqah (charity) as possible to the people of Madeenah and keep as many fasts as possible.
6. Read *durood shareef* abundantly with complete sincerity and love and do not neglect any *sunnah* action.
7. Try to spend at least eight days in Madeenah Munawwarah so that you are able to perform forty Salaat in Masjidun Nabawi. The Holy Prophet *sallallahu alayhi wasallam* said, "He who performs forty Salaat in my Masjid, in such a way that he does not miss a single Salaat, Allah prescribes for

him freedom from the fire, freedom from punishment and freedom from hypocrisy".

Musnade Ahmad

8. Sincerely repent from all sins. Make a firm intention not to go near any sin in future and stay steadfast on it. Bear in mind that you have made this promise in the house of Allah and in the presence of the Prophet *sallallahu alayhi wasallam*.

9. Visit the blessed places of Madeenah Munawwarah, especially:-

   a. **Jannatul Baqee –** This is the graveyard of Madeenah Munawwarah where lie many great Companions of the Prophet *sallallahu alayhi wasallam*. Imaam Maalik puts their number at ten thousand from whom the most prominent is Hadhrat Uthmaan *radhiyallahu anhu*.

   How fortunate are those who are buried here. O Allah, bless me with martyrdom and death in the sacred city of your Beloved Rasool *sallallahu alayhi wasallam*. Aameen

   Endeavour to visit the graves in this graveyard daily or at least every Friday. Du'aa and eesaale thawaab should be made for all.

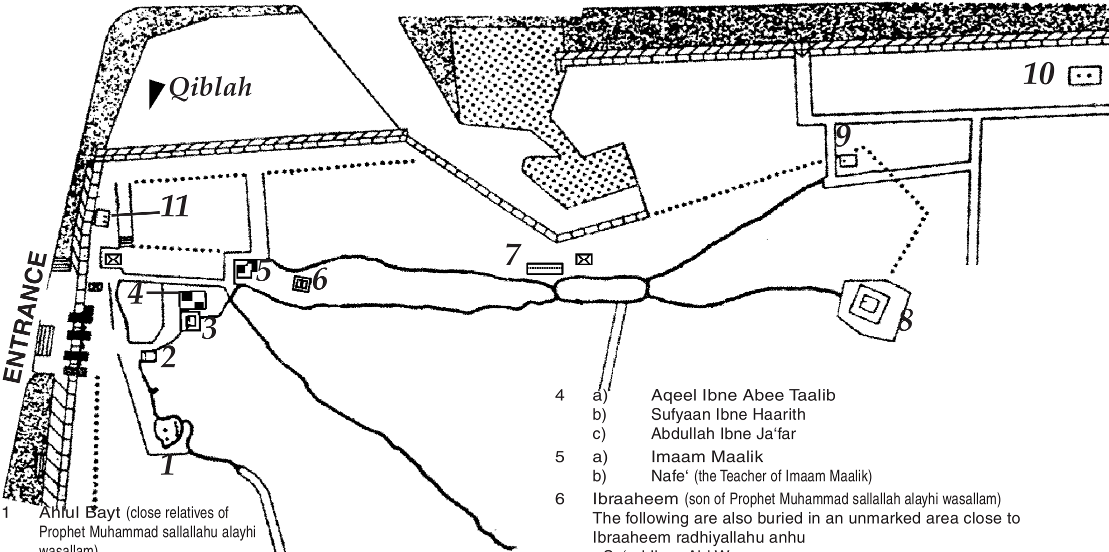
b. **The Mount Uhud** - The Prophet *sallallahu alayhi wasallam* said, "Uhud is a mountain that loves us, and we love it."

The visitor should also pay a visit to the graves of the martyrs of Uhud. The most prominent of them is Hadhrat Hamzah *radhiyallahu anhu*, the uncle of the Prophet *sallallahu alayhi wasallam*.

Mas'alah: It is *mustahab* to visit these graves on Thursday.

c. **Masjid Qubaa –** It is best to pay a visit on a Saturday with the intention of both visiting the Masjid as well as performing Salaat in it. According to an authentic Hadeeth of Tirmizi, "Performing Salaat in Masjid Qubaa is equal to performing Umrah". Another Hadeeth states that the Prophet *sallallahu alayhi wasallam* used to visit Masjid Qubaa every Saturday. (Bukhaari)

10. Appreciate and value every second of your stay in Madeenah Munawwarah. Remember! You may not get this opportunity again.



1 Ahlul Bayt (close relatives of Prophet Muhammad sallallahu alayhi wasallam)
a) Faatimah
b) Abbaas
c) Hasan Ibne Ali
d) Zaynul Aabideen
e) Muhammad Baaqir
f) Ja'far As Saadiq

2 Daughters of Prophet Muhammad sallallah alayhi wasallam
a) Ruqayyah
b) Zaynab
c) Umme Kulthoom

3 Wives of Prophet Muhammad sallallah alayhi wasallam
a) Zaynab Binte Khuzaymah
b) Zaynab Binte Jahash
c) Sawdah
d) Hafsah
e) Umme Habeebah
f) Safiyyah
g) Juwayriyyah
h) Aa'ishah
i) Umme Salamah

4 a) Aqeel Ibne Abee Taalib
b) Sufyaan Ibne Haarith
c) Abdullah Ibne Ja'far

5 a) Imaam Maalik
b) Nafe' (the Teacher of Imaam Maalik)

6 Ibraaheem (son of Prophet Muhammad sallallah alayhi wasallam)
The following are also buried in an unmarked area close to Ibraaheem radhiyallahu anhu
- Sa'ad Ibne Abi Waqqaas
- Abdur Rahmaan Ibne Awf
- Uthmaan Ibne Maz'oon
- Abdullah Ibne Mas'ood
- As'ad Ibne Zuraarah

7 Martyrs of the Battle of Harrah

8 Uthmaan Ibne Affaan

9 Haleemah

10 Aboo Sa'eed Khudri

11 Safiyyah (the aunt of the Holy Prophet sallallahu alayhi wasallam)

MAY ALLAH BE PLEASED WITH THEM ALL

FAREWELL SALAAM AND DEPARTURE FROM MADEENAH MUNAWWARAH

1. Perform two *raka'at* in Masjidun Nabawi, preferably in the *rawdhah*.
2. Offer the farewell *salaam* to Rasoolullah *sallallahu alayhi wasallam* and his two Companions. (In the manner prescribed on Page 13.)
3. Facing qiblah, pray for your needs and for acceptance of your *Hajj* (or *Umrah*) and *Ziyaarah*. Pray also for a safe return to your home and that this should not be your last journey to Makkah or Madeenah. This *du'aa* should cover all *Deeni* as well as worldly needs. Remember your family, friends, relatives and all Muslims. Do remember this humble writer too. Let the tears flow at the time of parting. If sincere, these tears can be a sign of acceptance. When tears do not flow then at least imitate those who cry.
4. With a heart, struck with grief of separation, depart in the *sunnah* manner with *durood shareef* flowing from your lips.

May Allah accept your Ziyaarah and bless us with opportunities to visit the sacred places again and again. Aameen

SOME AADAAB

1. One should not turn his back towards the grave, not even in salaat nor out of it. In salaat, try at all times to stand in such a position where neither one's front, nor back is towards the grave. Apart from salaat there cannot be any possible reason why the back should be turned towards the grave.
2. When at any time one has to pass in front of the grave, stand quietly for a while and say salaam before proceeding. Some ulamaa have said that should one even pass the Masjid on the outside one should even read the *salaam* from there.
3. Whilst inside the Masjid, one's eyes should be fixed on the sacred room wherein lies the Prophet *sallallahu alayhi wasallam*. When outside the Masjid then one should time and again gaze at the Green Dome. Inshaa-Allah this will be a rewarded act.
4. Be very careful of your behaviour. Do not raise your voice. Refrain from worldly talks in the Masjid. Do not be rude or harmful to others.
5. Bear all hardships and difficulties with a smile. Do not complain.
6. Honour and respect all inhabitants of Madeenah Munawwarah. Deal with them with love and kindness. Even if they are perhaps unjust or unkind to you, bear it with patience. Do not quarrel or dispute.

7. Whenever you purchase anything in Madeenah Munawwarah, do so with the intention of assisting the merchants in their trade. Such an intention will bring reward.

CONCLUSION

I had intended to complete this booklet in the Holy month of Ramadhaan 1410AH. However, during my three weeks stay in Barbados during Ramadhaan, I did not find time to even look at the manuscript due to an extremely busy schedule. Finally, I managed to complete it, through the sheer Grace of Allah, after returning to England, after ‘Asr on Friday 22nd Shawwaal 1410AH (May 1990).

Despite the desire and longing for its early publication, I was unable to do so. For everything, Allah has an appointed time; thus it is now complete and ready for publication.

I am very grateful to all those brothers who have assisted in making this publication possible, especially Maulana Muhammad Uthmaan Ghani. May Allah reward them abundantly in this world and the Hereafter. Aameen.

I conclude with du‘aa — May Allah ta‘aalaa accept this humble effort and through His Kindness shower us with His Bounties, Blessings and Pleasure. May He instil in our hearts the true love of Rasoolullah *sallallahu alayhi wasallam*. Aameen

Muhammad Saleem Dhorat
Leicester, England
Sha‘baan 1415
January 1995